

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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HISTORICAL SKETCHES

Of the Churches composing the New-Haven Baptist Association, extracted from the ANNUAL REPORT, presented to that body at their first annual session at Meriden, August 9th, 1826.

We cannot forbear remarking here, that we are highly gratified in pursuing the Minutes of this Association, particularly with their report of the situation of the Churches.—We hope the same plan will be uniformly adopted by sister Associations.

"The Church in Southington is believed to be the oldest church in the Association, and even in the western part of the State; but they omitted to inform us of the period of its constitution. It was once flourishing, and bid fair to impart a savoury influence on the Zion of God for many years; but divine Providence saw fit to deprive them of many members by death and removals, and it has for a long time been languishing. They write, 'there is now a door open in this church for a Pastor a part of the time to whom, we think we could give a reasonable support.'"

The church in Stratfield, was constituted Oct. 1751, consisting of members gathered chiefly by the instrumentality of Elder Joshua Morse, of New London.—Their first pastor, Elder John Sherwood, was ordained Dec. 1757. They received but few additions until 1780, when, 13 were added; since that period there has been a continual, though gradual increase. Under the influence of three revivals, which occurred in the years 1792, 1813, and 1822, they have been refreshed, and are now advancing in harmony and brotherly love.

The Church in Meriden, was constituted Aug. 23d, 1785, consisting of only 12 members; one year previous to which, only one person had been baptized according to the example of our Saviour, either in that town or in Wallingford. Since that time however, about 255 have been added to the church, but owing to the usual causes of diminution, and particularly to the constitution of the church in Wallingford; their present number is much smaller. It is however firm in the faith of the gospel.

The church in Newton, was constituted April 10th, 1794. On the 22d of May following, Elder John Sherman was ordained their Pastor, and has continued to administer to them in spiritual things the principal part of the time until now, without any charge to the church. Under his ministry the church has been united in Christian love, and experienced a gradual increase, though it has passed through many scenes of affliction. In the year 1824, Rev. David Bennett, a member of the church was ordained, and has now a temporary appointment as a leading pastor.

The First Church in Middletown, was constituted Oct. 28, 1795. Taking the word of God for their guide, the precepts and examples of our Saviour for the Articles of Faith and Practice; they have continued to grow up a spiritual house, encountering the vicissitudes common to the church of Jesus Christ, and are now united in the faith of the gospel.

The Second Church in Middletown was constituted Feb. 6, 1802, containing sixteen members previously connected with the church in Hartford. Since that time, one hundred and eleven persons have been connected with the church. Its faith and practice, as specified in their letter, are evangelical; and though during the period of its existence, it has passed through alternate scenes of trials and joys; yet, relying on the promises of the Most High, they have continued steadfast, and are still encouraged to press forward in the race before them.

The Church in Waterbury was constituted Nov. 10, 1803, consisting of mem-

bers previously connected with the Church in Wallingford. It was fourteen years destitute of a settled pastor. During this period, public worship was regularly maintained; and when deprived of the privilege of preaching, the gifts of many brethren were exercised with much edification and profit, as is evident from the fact, that in the year 1817, their number amounted to one hundred and ten. At that time a considerable number were dismissed to form the church in Woodbridge and Salem. Subsequent to 1817, the church has experienced some of the usual trials of Zion. Their number has been diminished, but their faith and patience appear unshaken.

The Third Church in Middletown, was constituted Jan. 5, 1804, consisting of twelve members. The whole number which has been connected with them is forty-four. They have been much reduced by deaths, dismissions, and exclusions, but though "faint, they are pursuing."

The Church in North-Haven was constituted June 12th, 1811, consisting of 23 members. It soon enjoyed a revival, by which their number was nearly doubled. Another revival in 1815, and subsequent additions, increased their number to 98. Since that period little else has been experienced by them than afflictions and great discouragements; but they appear thankful that their candlestick is not removed, and hope their trust may ever be in that God, who "will not forsake his people for his great name's sake."

The Church in New-Haven was constituted Oct. 30th, 1816, consisting of 16 members. Its first pastor was Rev. Henry Lines, who continued in that office until 1821. During the first four years they experienced a variety of prosperous and adverse changes. In the course of 1821 their prospects became very encouraging, and have since continued to brighten. In July of that year Rev. Benjamin M. Hill was chosen their pastor. During the last five years they have experienced a gradual increase, and by the assistance of many friends they have erected a neat Meeting House, and are now "steadfast in the Apostles' doctrine and fellowship, in breaking of bread and in prayers."

The Church in Wallingford was constituted May 15th, 1817. Its constituent members were previously connected with the church in Meriden, which under the blessing of God, had increased so much as to render the division necessary. Their first pastor was Elder Samuel Miller, who was previously pastor of the mother church. During four years in which he laboured with them, the church received an addition of 40 members; at the expiration of which time he returned to the pastoral care of the church in Meriden. He was succeeded by Rev. David Wright, and he again by Rev. Sedgwick Rice, who was a member of the church, and was ordained at their request. During his ministry of about four years, the church erected a convenient Meeting House. In the year 1825, Rev. Seth Ewer was called to the pastoral care of the church. They are now prospering in their conformity to the divine precepts.

The Church in Woodbridge and Salem, under the pastoral care of Elder Samuel Potter was constituted Nov. 13, 1817. During the first six years, this church enjoyed a continual manifestation of the divine presence; so that from 60 members the constituted number, it increased during that time to 115. Dismissions, exclusions and deaths, have reduced the number to 88. They earnestly ask an interest in the prayers of the churches for a revival among them.

The Church in Killingworth was constituted Sept. 22, 1825. In the year 1806 there were but three persons in this town who supported the principle of believers' baptism. These were connected with the church in East Haddam. In 1811 the number had increased and became a branch of the 2d church in Saybrook. Their increase has from the first, been very gradual, and though they encountered many trials which were calculated to paralyze their efforts, yet, like the bush that Moses saw, the burning flame did not consume them. In 1820 brother Henry Archibald, a licentiate, preached among them with considerable success. He was succeeded in 1822 by brother Nathan Wildman, a licentiate; and in 1824 brother Piermont Brockett commenced labouring with them. The prospects of this infant church for the future, are quite pleasing, and they feel encouraged to arise and build the house of the Lord.

On account of circumstances not yet known to the committee, the 1st church in Saybrook was not represented either by delegates or letter; we are therefore unable to give any account of their history or present situation.

From the sketches thus briefly given, it will be perceived that the churches have much to admire in the gracious dealings of God to them, and much cause of self-abasement on account of their present state. The almost universal complaint of indifference in the cause of Jesus, is occasioned, not by a want of ability or disposition in the great Head of the church to render his people engaged and happy; but by a want of love, zeal, faithfulness, and every other principle of holiness, in them. The reciprocal cry of the churches is, "brethren, pray for us;" but were a serious self-examination to take place among us, we fear it would result in decided conviction, that we do not pray as much as we should for ourselves.

This is a duty that we may perform with consistent expectation of enjoying a blessing in it—while it is left undone, we have no reason to wonder that the churches languish. This then should be the earnest and repeated work of every individual in our association: their closet, their family, and their church, should be witnesses of their unceasing prayers to God to visit us with the special influences of his Holy Spirit. And if Zion ever brought forth her children as soon as she travailed, she has still the gracious encouragement to expect a repetition of the blessing under similar circumstances. O that a spirit of prayer may be felt and indulged throughout our Zion, so that at our next anniversary, we may hear from all its borders of the triumphs of redeeming grace.

As the design of our Annual Report is to perpetuate the history of the churches, and prevent their interesting occurrences from being forgotten; it is desirable that in all future letters to the Association, the churches would be particular in mentioning all special events, among them, as licensing, ordaining, settling, dismission, and death of ministers; particular accounts of revivals, and especially of uncommon cases of awakening and conversion; erection of meeting houses, and whatever else is of interest or importance to the people of God. Such information will answer the double purpose of continuing the history, and rendering the sessions of the Association much more edifying; and by preserving a copy in each church, the minutes will become an important document for future reference.

"And now, brethren," we "commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

From the Christian Magazine.

"THE OUTCASTS OF ISRAEL."

If the "outcasts of Israel" are not to be found in America, where, suffer me to ask, are they to be found? Between two and three thousand years ago, they disappeared from the civilized world, and went somewhere—where we believe they now exist a distinct people. Where then did they go? And where are they at present? They are not in Europe—they are not in Africa—and, so far as is known, they are not in Asia. The habitable world has been to a very great extent explored, and unless we place them in the wilds of America, they are no where to be found.

The natives of this continent, if we except the Esquimaux and Greenlanders, are manifestly one people. This is proved, from the similarity of their personal appearance, of their customs, of their religious worship and belief, and especially of their language. They are said, indeed, to speak in different tongues; but it is now agreed, by the best judges, that these are little more than different dialects of the same tongue. The natives of both the Americas, and of every part of the country, bear evident marks of a common origin, and of having descended from one common branch of the human family. And not only are they of the same origin and race; they have preserved themselves in a great measure distinct from all other people. They are as distinct, at this day, almost, as the Jews are. In this view, they correspond exactly with what we might expect of the children of Israel.

That they are the descendants of Israel, is rendered probable by their traditions, respecting the coming and settlement of their forefathers in this country.—We have seen already, from the apocryphal history, that when the tribes of Israel left Media, they journeyed, in a northeasterly direction, "a year and a half."—This might carry them to the northeast extremity of Asia, and very possibly over Behring's Straits, into the limits of America. In strict accordance with this account, the American natives have a tradition, that a long time ago their fathers came here from another country—that in

their journey they passed over the great waters—and that they came to the present settlements from the northwest.—The Mexicans not only had this tradition, but pretended that they could show the places where their fathers stopped, in their journey from the northwest coast.—Here, then, on the other hand, we have an account of the tribes of Israel leaving Media, and travelling long enough in a northeasterly direction, to bring them very nearly, if not quite, upon the northwest coast of America; and on the other, we have a current tradition of the Indians, that their fathers actually came from this coast, and beyond it, from another country.

Another argument, to show that the American Indians are the descendants of the Israelites, is derived from their language. Between the language of these Indians and the Hebrew, there is, to say the least, a strong affinity. This fact has been noticed by many writers, and by those too who were best able to form a judgment in the case. I could name many words, besides several phrases of some considerable length, which are almost precisely the same in Indian as in Hebrew. The Hebrew word *Hallelujah*, so common in Sacred music among ourselves is still more common in the sacred songs of the Indians. The Hebrew word *Jehovah*, is in Indian *Yo-he-wah*. The Hebrew *Jah*, another name of the Deity, is in Indian *Yah*. And the Hebrew *Alle*, still another name for the Deity is in Indian precisely the same. The construction of the Indian languages, by means of prefixes and suffixes also gives us a striking resemblance to the Hebrew. How shall we account for the strong affinity between these languages, unless we suppose the American Indians to be in fact Israelites?

Some have thought that a similarity might be traced between the features of the American Indians, and those of the Jews. This was the opinion of the celebrated William Penn. In describing the natives, soon after his arrival among them, he says, "I found them with like countenances with the Hebrew race; and their children of so lively a resemblance to them that a man would think himself in Duke's Place or Barry street, (the Jew's corner,) in London, when he happens to see them."

The American Indians have many traditions, corresponding with the sacred history, which can hardly be accounted for, unless on the supposition that their fathers were once acquainted with the inspired volume. They not only have traditions, like many of the heathen, of a general deluge, but retain some obscure ideas of numerous other facts, mentioned in the scriptures. They believe that the man was created from the earth, and that the woman was formed from a part of the man. They have a tradition of the longevity of the first inhabitants of the world, when men "lived till their feet were worn out with walking, and their throats with eating." They have a tradition of the confusion of tongues—that "a long time ago, the people went to build a high place: and that while they were building, they lost their language, and could not understand each other." They have a tradition that, a great while ago, they had a common father, and that this father had twelve sons—in allusion, doubtless, to the twelve sons of Jacob. They tell us, "that their ancestors had once a sanctified rod, which, budded in a night's time"—Like the rod of Aaron. They believe that "the Great Spirit, in very ancient times, often held councils and smoked with their fathers, and gave them laws to be observed; but that in consequence of their disobedience, he withdrew from them, and abandoned them to the vexations of the bad spirit."—These traditional accounts (to which I have it in my power to add others) are very remarkable, and clearly indicate that the ancestors of the Indians must at some period have been acquainted with the history of the Old Testament.

The religious belief of the American Indians differs materially from that of other heathen nations, and agrees, in many points, with that of the ancient Israelites. They believe in the one God, the great invisible Spirit, who created, and who constantly governs the world; and altho' all the tribes may not have kept themselves entirely free from idolatry; yet, in general, they agree, and have ever agreed, in directing their worship to God alone. They believe in a superintending Providence, and manifest often a degree of gratitude on the reception of favours, and of submission in adversity, which would not discredit professing Christians. Their sense of dependence on the Great Spirit, leads them to pray to him. Every

morning, say our missionaries among the Osages, we hear them, on all sides around us, to a great distance from their camp, engaged in very earnest prayer to God their Creator. This they do likewise on extraordinary occasions, as when they receive any distinguishing favour.—Such was their practice when the Missionaries found them, and before they had received any religious instruction.—The Indians believe in the existence of Angels and demons, and that the demons have a chief over them, who is more wicked than the rest. They believe that they are themselves "the beloved people" of the Great Spirit, as the ancient Israelites did; that they were the peculiar, chosen people of God. The Indians also believe in a future state of rewards and punishments, to be distributed according to the characters which are sustained here. If now we compare these with religious views and traits with those of the debased and idolatrous heathen, in Asia, and in other parts of the world; we shall discover a difference for which it will not be easy to account, but by supposing the remote ancestors of the American Indians to have been acquainted with Divine revelation.

LONDON BAPTIST MISSIONARY SOCIETY.

Annual Meeting.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Mr. Marshall, of Serampore, who had landed at Brighton on the 17th inst, but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who had been nearly twenty-seven years absent from his native land, but still retains much of the vigor and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

The Secretary read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. Steadman, of Bradford, felt peculiar satisfaction in coming forward on this occasion. To encourage ourselves in our undertaking, let us call to remembrance the former days. The sum of thirteen in the statement of the account, reminds me of the commencement of the mission. The sum then raised was thirteen; the sum contributed in the year just closed has been thirteen; but then, it was thirteen single pounds, now it is thirteen thousand pounds. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance: some gave a little, but cheerfully; others gave more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Our Lord well knew what subordinate concerns would be effected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad.

The Rev. Caleb Birt, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy, and proposes the last hope of the world. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth, when the world had grown old in idolatry: and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honor by the change of all the corrupt institu-

tions and practices of the gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labor,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done: and our obligations are greater, and our encouragements stronger than theirs.

The Rev. Eustace Carey, from Calcutta observed, that, however we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, 'and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There, youths, for the first spectacle perhaps, behold a dead and living parent on the same pile, and multitudes dancing round as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use.

The Rev. Dr. Marshman, from Serampore.—"You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labour to promote it. I know them all; you may safely trust them. But beside those who have gone from England, there are other laborers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. Among our native preachers is a name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. Mr. Carey and he spent much time together; we afterwards sent him to Benares. Now Benares is almost the headquarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men from Serampore and other parts of India, go there to die. Such a man as Smith, so meagrely educated, seemed hardly a suitable person for such a station; but we had no better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned pundits and bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity. At Dingapore is a Baptist Church of 168 members, who with their families form a considerable population, professing Christianity. This Church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic.

The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages, and versions of the New Testament in about twenty-five languages or dialects, are all finished and in the press; not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. We have baptized between four and five hundred persons,* and there are now seventeen Baptist Churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity, & opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends, that nothing had been done, or was like-

* It will be remembered, that the Baptist Church baptize none but adults who are hope-

ly to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done. If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a college. Dr. Marshman then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors, who are four in number and of native students, of whom they can receive and accommodate two hundred.

REVIVAL IN DANVILLE, KY.—We learn from the Western Luminary of the 2d and 9th inst. that a revival is advancing at Danville, Mercer county, Ky. Twenty-seven persons have been received into the Presbyterian Church, a number of whom were baptized previous to their admission to the Lord's supper. Twelve others have obtained a hope, and are rejoicing in God their Saviour. The work commenced in the Centre College of Kentucky, which is located at Danville; but it has spread among the inhabitants of the town and its vicinity. Several members of the college have recently made a public profession of religion.

Extract of a letter from a gentleman in Milledgeville, Geo. to his friend in Massachusetts, dated July 31, 1826.

"Within the last two months, we have been blessed with a revival of religion, and numbers have been added to the Methodist and Presbyterian Societies. The work is still prospering, with much of heavenly zeal, without the mixture of wild enthusiasm; and both these societies are making arrangements to build new churches during the next fall and winter."—N. Y. Obs.

CHRISTIAN LIBERALITY.—We learn from the Vermont Chronicle that Mr. Aaron Woodman of Boston, who died a few weeks since, left by his will to the American Board of Commissioners for Foreign Missions, \$4,000—to the American Education Society, \$3,000—and to the American Tract Society, and the Boston Penitential Female Refuge, 2,000 each.—ib.

SERAMPORE TRANSLATION.—We learn from a statement of Dr. Marshman at one of the late anniversaries in London that the Old Testament has been printed in six of the languages of India, and that versions of the New Testament in about twenty-five languages or dialects are all finished and in the press. The missionaries contemplate no new translations, but intend to devote the remainder of their lives to new and more correct editions of the translations, already made.

Things for which Evangelical Ministers are remarkable.

1. For being much in the spirit of prayer.
2. For abounding in labours.
3. For success in their labours.
4. Activity in promoting whatever is calculated to advance the cause of the Redeemer.
5. They are subject to frequent revilings.
6. The votaries of this world oppose them.

These will be found to have distinguished Evangelical men at all former times, and distinguish them now.—Philadelphia Rec.

Places of worship in London.

The following is a list of the number of places of worship in London, and the different sects to which they belong:—Established Church, 152; Foreign do. 19; Baptists 39; Calvinists 21; Independents 51; Methodists 28; Presbyterians 9; Jews 7; Quakers 7; Bavarians 1; Jerusalem 5; Moravians 7; Sandemanians 3; Unitarians 4; Burghers 5; Antiburghers 3; Roman Catholics 12.—Total 377.

A respectable clergyman of the Methodist persuasion recently addressed a letter to the Board of Managers of the American Colonization Society, in which he signifies his intention to devote himself as a missionary to the African Colony, free of charge to the Society, and also of embarking his whole property in the enterprise.

READ AND PONDER.

The wicked cannot be eternally punished, says the philosopher, for it is contrary to my reason. Thy reason! replies the Almighty, what reason hast thou to judge of my purposes! As the heavens are higher than the earth, so are my thoughts higher than thy thoughts. The portion of reason which I have given thee, is sufficient, if rightly exercised, to teach thee to believe all that I declare, whether thou understandest it or not.

But the philosopher will not submit his reason to God: he chooses to be an infidel. He laughs at the ignorance and obstinacy of the rustic, who refuses to believe that the earth moves round the sun, because it contradicts the evidence of his sight; while he, himself, more stupidly ignorant, more unpardonably obstinate disbelieves the word of God.

FOR THE CHRISTIAN SECRETARY. THOUGHTS ON PRIMITIVE PREACHING.

"Jesus answered and said unto him, Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3.

"Jesus answered, Verily, Verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John iii. 5.

The kingdom of God is first, his kingdom of Glory in Heaven.—The phrase 'kingdom of God,' may be understood, secondly to mean, his spiritual kingdom, which he sets up in the hearts of all who are born of the Spirit, and united to him by faith in the Redeemer; and all such are training up for his kingdom of Glory eternal in the heavens.

The first passage above quoted, refers to the prerequisites to seeing, or participating in the blessed enjoyments of this spiritual kingdom, either here or hereafter. But the phrase the "kingdom of God" denotes also, the Gospel Church. "In the days of these kings, shall the God of Heaven set up a kingdom," &c. Dan. ii. 44. God had a people whom he has kept as the apple of his eye, in every age previous to the advent of Christ.—But they were never called out and separated from the nations of the earth, and embodied into a distinct form, and separate kingdom, as prophesied of by Daniel the prophet, till the Messiah came, the national church of Israel notwithstanding.

The Apostle Peter describes the kingdom of God, or Gospel Church, thus—"Ye as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God." 1st Peter, v. 9, 10.

The 5th Chapter of the gospel of John, as quoted above, describes the qualifications of admittance into this kingdom, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," or Gospel Church. The Spirit of God must renew the rebellious heart of man, and he must submit to the significant ordinance of immersion in water, which the Divine Legislator has established as a test of his obedience and faith, or he can never be, in fact, a member of the Gospel Church, or the visible kingdom of God, here referred to.

So intimate is the connection between repentance, faith, and water baptism, that we find that John the Baptist, and Christ and his Apostles, never disjoined them, or considered either of them as non-essential. John the Baptist required fruits meet for repentance, as an indispensable prerequisite for immersion. Matt. iii. 8. He came to make ready a people prepared for the Lord; and he taught them to believe on Him who should come after him, that is, on Christ Jesus. To preach the kingdom of God, in its doctrines and ordinances, and to administer the latter so far as revealed, was his object, and thus he fulfilled his mission. The disciples of Jesus Christ, while their Divine Master was with them in his bodily presence, and while they were under his immediate instruction, and inspection, pursued the same course with John the Baptist. They preached that the kingdom of God was at hand, and taught the necessity of repentance and faith, and such as received their testimony they immersed in water, as an outward sign, that they were partakers of an inward and invisible grace.

And when the Saviour had risen from the dead, and was about to ascend up where he was before, the commission which he gave to his apostles, and their successors in the ministry of reconciliation, as recorded by the Evangelists, fully recognizes the intimate connection between regeneration, faith, and immersion in water. Matthew testifies that Jesus declared to his Apostles, that "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing, (or immersing,) them into the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Matt. xxviii. 18, 19, 20. Mark testifies, that Jesus said to his disciples, "Go ye unto all the world, and preach the Gospel to every creature. He that believeth and is baptized, (or immersed) shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16. Luke's testimony in the Gospel recorded by him, is as follows:—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things; and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power from on high." Luke xxvi. 46 to 49 verses.

This Evangelist refers us to the time when the promise of the Father was to be fulfilled to the disciples at Jerusalem, at the day of Pentecost. We shall refer to this additional testimony in its proper place. John testifies, that Jesus said to his Apostles, "Peace be unto you, as my father sent me, even so send I you; and he breathed on them, and saith unto them, receive ye the Holy Ghost." John xx. 21, 22.

While we proceed in the examination of this subject, we find the testimony of Luke continued in his account of the acts of the Apostles. On the day of Pentecost, the Holy Ghost came down upon the Apostles of the Lamb in a miraculous manner, and the promise of the Father was fulfilled. Peter stood up in the midst of a vast assembly from various nations, and preached the doctrine of repentance towards God, and faith in the Lord Jesus Christ.—"Now when they heard this, they were pricked in the heart, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do?" Then Peter said unto them, repent and be immersed, every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received the word were immersed: and the same day there were added unto them about three thousand souls, and they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and prayers." This was the first public Gospel sermon that we have any account of, after the ascension of Christ;—and like all other Gospel sermons, we find that repentance, faith and immersion, in their due order, as the duty of mankind, and as inseparably connected, formed the burden of the discourse. The next sermon recorded in the acts of the Apostles was preached by Peter, and the inspired historian informs us that "Many of them which heard the word believed, and the number of the men was about five thousand;" and we learn that "the multitude of them that believed were of one heart and one soul." Acts iv. 4, 32.

In the 8th chapter of Acts we read that "Philip went down to Samaria, and preached Christ unto them; and they that believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, were immersed, both men and women." We next find Philip in company with the Ethiopian Eunuch, and the historian says that "he opened his mouth and began at the same Scripture, and preached to him Jesus," and the effect was that the Eunuch professed his faith in Christ, and desired immersion at the hands of Philip, which was granted him.

In the 7th chapter of the Acts, we read that Saul, who was afterwards called Paul, as soon as he had received the message of Ananias, and obtained his sight, forthwith arose and was immersed. In the 10th chapter of Acts we read that Peter was directed by a vision, to go to Cesarea and preach Christ to the Gentiles of that City, and while he was preaching, the Holy Ghost set home the truth, "Then answered Peter, can any man forbid water that these should not be immersed, who have received the Holy Ghost as well as we? And he commanded them to be immersed into the name of the Lord. And in the 11th chapter and 17th verse of the Acts, we have the testimony of the Apostle, that these men whom he had directed to be immersed, were believers in Christ. In the 16th chapter of the Acts, we have an account of the first visit of Paul, and Silas, and Timothy, to the city of Philippi, in Macedonia. Here Paul spake the word of the Lord, and the Lord opened the heart of Lydia, to receive the word, and she, and her household, (who are in verse 40, denominated "Brethren,") were immersed. In the same chapter we are informed that Paul and Silas spake the word of the Lord, to all that were in the house of the Jailor, and they received the testimony, and were immersed, and all rejoiced, believing in God.

MR. EDITOR, When I commenced giving you my thoughts on this subject, I intended to be very brief,—this is still my intention, but as I wish to say something more, I must solicit a place in your paper next week also. I shall wish to draw some conclusions from the facts which have been, and which may be stated.

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CHRISTIAN SECRETARY.
HARTFORD, MONDAY, SEPT. 11, 1826.

A CARD.

Rev. John M. Peck, Agent for the Massachusetts Baptist Missionary Society, has in a note desired us, in his behalf, publicly to acknowledge the receipt of \$11, from the first Baptist Church and Society in Colebrook, sent him for Western Missions, by Elder Rufus Babcock. Also a donation of books to the value of \$41 35, received of the Rev. Joseph Emerson, of Wethersfield, besides several smaller donations, received in this vicinity, for the Theological School in Illinois.

LONDON BAPTIST MISSIONARY SOCIETY.

It will be seen by reading the account of the Annual Meeting of this Society, in June last, published in this paper, that the Rev. D.

Marshman and the Rev. Eustace Carey, of the Serampore Mission, were present on the occasion.

Dr. Marshman has been absent from his native country twenty-seven years; his health, we are happy to learn, is unimpaired. Mr. Carey, who was in the country about a year ago, although still in delicate health, was able to preach at this Anniversary.—The presence of these two excellent Missionaries on such an occasion, must have been peculiarly gratifying both to themselves, and to their brethren and friends.

The thirty-seventh Anniversary of the Hartford Baptist Association, will be held on the first Baptist Church in Suffield, on the first Wednesday and Thursday in Oct.

Rev. John Butolph, of North East, N. Y. is appointed to preach the introductory discourse, and in case of failure, Rev. Daniel Wildman. Services to commence at 10 o'clock, A. M.

We are just informed that an unusual attention to religion now exists in New-London. We have not learned particulars.

GROTON MONUMENT.

The ceremony of laying the corner stone of the Monument on Mount Ledyard, Groton Heights, was attended in Masonic form, agreeable to previous appointment, on the 6th inst.

LYMAN LAW, Esq. P. G. M. placed the stone in its bed.

A patriotic oration was delivered on the occasion, by Charles Griswold, Esq. son of the late Gov. Griswold, which was accompanied with prayer, and sacred music.

The company present was numerous and highly respectable.—The weather being remarkably fine, was favourable for the display of the military, and the various orders in the procession.

The steam boat Macdonough conveyed from this city the Governor's foot guards, and a large number of our citizens, who united in the ceremonies of the day.

General Intelligence.

AMERICAN ANTARCTIC EXPEDITION.

An examination of all the attempts hitherto made to ascertain more satisfactorily the geography and natural history of these regions, will suffice to convince every unprejudiced observer, that the field for discovery remains still immense; and the reason why more is not known in relation to those remote regions, is because more has not been attempted.

The many interesting facts connected with the north and south, and recorded by travellers and navigators of high and unquestionable authority, are calculated rather to elicit than to satisfy curiosity. They clearly show that science has not yet attained its acme of perfection, and that there are within the mighty bosom of the universe, unexplained phenomena which may shed light upon our system of philosophy.

All former opinions have regard to the temperature of the climate, as increasing in intensity in approaching high latitudes: but this is found not to be the fact.

After passing a certain degree of latitude, either to the north or south, the ocean is generally found less encumbered with ice, the temperature more mild, the productions of nature more abundant, and animals more plentiful.

The currents flowing from the north are stated by some authors, to be warmer than the ocean in lower latitudes, and the winds from that direction are known to be equally mild. The ice floating on the currents is of a different specific gravity.

The sun in high latitudes becomes less bright, and the colour of the ocean more dark.

On the bosoms of the currents flowing from the Arctic seas, are to be found immense quantities of floating timber, ten degrees farther north than any timber is known to grow. On the coasts of Greenland, Iceland and Norway, this timber is lodged every season, and on the latter, seeds of a tropical kind, in so recent a state as to vegetate and grow.

Is it said they are carried by the Gulf Stream, thrown into the polar basin, and from thence brought down by the northerly currents? We answer, that from the Great Bank, the Gulf Stream turns more to the east, and loses itself in the great expanse of the Atlantic Ocean.

The current which flows south-east from Hudson's Bay to Davis' Straits, and the experiments of Capt. Parry, demonstrate that such is not their origin.

Does the timber come from Labrador? We answer that it comes with the currents, and lodges on that shore. Is Canada the nursery of this timber? We ask why is not the oak, the ash, and other timber of that country found with it? which is not the fact. Let us trace this subject still further—to the countries of Siberia and Tartary. From the account of the Russian vessels, sent out by Imperial orders, in the year 1735, with the view of discovering a north-east passage, we find that the whole Siberian coast is lined with driftwood: that the most decayed trunks lay the farthest from the shore, evidently evincing that it was brought from some other region.

The same drift is found on the coast of Kamtschatka, and the inhabitants say it comes from countries unknown to them. It is useless to speculate upon this subject. We leave it in the media; and in the words of Scanzoni, in the history of Greenland, only observe: "That it is evident this drift wood comes from a rich and cold country, but it is difficult to tell where that cold country is."

The variation and dip of the needle, the extraordinary powers of vision, independent of refraction, the difference in latitude and longitude, found by celestial observation, and that of the log line—the sun in his northern declination not appearing to Parry at his greatest altitude, until a short time before 12 o'clock, are a few of the many unexplained phenomena of high latitudes, which are difficult to be reconciled with our common received opinions of the figure of the earth at the poles.

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latitudes, as well from the continent of America as from Asia, joined with the migration of fish, animals, and birds, various in their species, and incredible in their numbers, to and from the polar regions, speak a language that cannot be misinterpreted. They cannot hibernate: neither is it reasonable to suppose that that mysterious, yet unerring guide, instinct, directs them to regions of perpetual night, of ice and snow. To explore their winter retreat, is within the enterprise of man.

In the case of all the expeditions that have yet been undertaken, the causes which led to their return without the fruition of their hopes, were generally unconnected with insuperable obstacles, or rather, were attributed to defect in the instruction of officers, the fear of wanting the necessary provisions, the superstition and mutiny of crews, or the choice of an improper season to make the exploration.

Thus, for instance, when Scoresby advanced to 81° north, having penetrated the field of ice, he turned back with an open sea before him, having nothing in view but the capture of whales, and being unwilling to risk a vessel which he had no instruction to employ in making discoveries.

The papers of the Honourable Barrington, and Col. Beaufort, members of the Royal Society of London, contain many instances where navigators have reached high northern latitudes.

As far back as the year 1751, Capt. McCallum, an able sea officer, engaged in the Greenland fisheries, after the spring labours were past, determined to extend his researches toward the Pole, and accordingly pushed his discoveries to 83° 30', where the sea was not only open to the north, but he had not seen a speck of ice for the last three degrees.

While thus advancing in those high latitudes, the mate became alarmed at the unsteadiness of the needle, and entered his protest against proceeding any further. The Captain knowing that if any accident should occur, he would be severely censured by his employers, consented, though with reluctance, to return.

We have it on the authority of Dr. Campbell, the able continuator and reviser of *Hartford's Catalogue of Voyages*, that a certain Dr. Dailie, while young, was on board a Dutch vessel, employed in the fisheries, and that between the Spring and Fall labours, they advanced still farther north than Capt. McCallum, where, agreeably to their account, the sea was not only less encumbered by ice, but rolling like the Bay of Biscay. They determined their latitude from time to time, by both Davis' and Hadley's quadrants. Dr. Dailie now urged the Captain to proceed still further, who answered, that he had already gone too far, and that he feared being censured by his employers in Holland, whose instructions, the insurance of the vessel, and Custom-house oath, confined him to the Greenland seas.

Mr. Stephens, from the northern parts of Spitzbergen, was driven by a southerly wind to 44° 30' and found the sea entirely open and free from ice.

Captains Reed, Phillips, Hutton, Wheatly, Robinson, Clark, Glenroy, Boid, Ware, and five vessels under the command of Hans Derick, in the German employ, all have been beyond 80 degrees North, and agree in this important fact—that beyond 80° 30' or 81° the ocean, from some cause or other, perhaps not yet well understood, is found less encumbered with ice.

Franklin in the year 1819, and we may now add in the year 1825, when North of Baffin's Bay, informs us, in his journal, that all the ice he met with would not have impeded the progress of a long boat.

To the South, our information is limited to fewer facts; little has been discovered in that hemisphere since the days of Cook, who, it is true, was not able to advance beyond 71°; but this attempt was not made in the most favourable season of the year.

The intrepid Weddell has lately shown that the icy circle to the South, as well as to the North, may be passed. To use his own words: "In latitude 74° 25' South, not a speck of ice to be seen—the mildness of every thing around us is such, that our situation might be envied, were it not for the well known fact, that we had to penetrate immense fields of ice again in returning to the equator." What might not be expected from an experienced crew of Nantucket seamen, with such an open ocean before them?

The results of the recent attempts of Ross, Parry, and Franklin, are well known, and the reasons of the suspension of their efforts were altogether unconnected with the necessary difficulties of their situations.

They effected enough, however, to show, that with the advantages of the experience acquired through their enterprises, a much more efficient attempt might now be made.

Hitherto, the objects proposed by these polar voyages, have either been for the improvement of the whaling business, or for the discovery of a North West passage. In consequence whereof, one set of explorers have been led at once to the borders of the field of ice, for the purpose of seeking the objects of their trade; while others, engaged in seeking for a passage, have naturally endeavoured to find it by scrutinizing the Bays and Coasts of the Northern parts of the Continent. Thus both have been unavoidably withheld from advancing beyond a certain degree, by the necessary formation of ice, which extends from the shore, for many leagues into the main ocean.

It is impossible, therefore, that voyages thus conducted should be more successful than the preceding. But instead of pursuing this course, the exploring vessels, setting out in the most favourable season of the year, and keeping as far as possible in the mid ocean, might advance much further to the North or South, without the impediments experienced while creeping around the indentations of the coast, or making way among numerous islands, each of which serves as a point of retardation, by affording the means of support and extension to the earliest ice which forms.

Suppose this course is pursued, and before the expiration of the summer season the farthest point is obtained, the prospect of passing the winter in safety there is equally great, if not greater than it would be near to the shore of any part of these regions; and after one winter passed in such situation, the succeeding operative period might, it is believed, be employed to much greater advantage, than it could possibly be, according to any of the attempts hitherto made.

The first and most interesting question to be determined is, whether the figure of the earth at the poles, is that of an oblate spheroid, as has been so long entertained, or, whether it may not be some other shape, which may more satisfactorily account for many circumstances and phenomena, now apparently inexplicable.

The settlement of this question is connect-

ed immediately with a world of important and useful investigation, which would exercise a pervading influence in every department of human science and industry.

Secondary to this great object, such an expedition could scarcely fail to lead to the most satisfactory and useful observation on natural history; especially concerning the winter retreats of those animals, which are peculiarly interesting, as sources of commercial prosperity. The hunting of the whale and seal, heretofore carried on with so much vigour, has produced the natural and necessary consequence of rendering these animals more timid, and fewer in number, by their destruction without reference to season.

This makes it extremely desirable that new situations should be explored, where these animals may be found in greater abundance, and procured with less uncertainty and risk. The result of the voyages heretofore, show satisfactorily that the objects of value to this commercial enterprise, are to be found with great facility in the remote polar regions.

Parry informs us, that the number of whales in high latitudes was astonishing, that not less than fifty were seen in the course of one watch; in other places they were seen sporting in shoals like porpoises.

We may also state, that human beings have been found as far north or south, as explorations have been made.

The discovery of islands of great size, or even a continent to the south, is not too much to be hoped for, if we may be allowed to draw any inference from the obvious indications afforded by analogy, the observations of experienced navigators, or the natural signs presented by currents, &c. already known to exist in those regions. The great probability that such discoveries may be made, is coupled with a certainty, that the profit to be derived from them in a commercial point of view, especially in animals, furs, oils, &c. may hereafter be pursued to the great advantage of our common country. We venture the assertion, that the land of the sea otter will be found to the south.

But, abstract from all theoretical ideas, the following conclusion may be deduced by every impartial observer of the facts, hitherto collected on this subject:

1st. The expeditions, hitherto fitted out, have not returned because it was impracticable to proceed farther.

2d. Those who have gone farthest, have, in more than one instance, put back with an open sea before them.

3d. The experience acquired by preceding attempts, would, at present, enable our expedition to go to sea, prepared to avoid most of the obstacles heretofore experienced.

4th. As far as explorers have yet gone, north or south, abundance of human inhabitants, land and marine animals, have been discovered.

5th. All these circumstances combined, justify us in believing, that the renewal of this inquiry at this time, and by the citizens of this country with the view to determine the figure of the earth, collect interesting facts in natural history, open new channels for commercial enterprise, &c. would be followed by the most important results, tending to immediate honor and advantage to our common country, and the world at large.

A description of the vessels, number of men, scientific corps, instruments, &c. &c. belongs rather to the appendix of a journal, than to a paper of this kind. We have already stated, on another occasion, that this enterprise has not been prematurely undertaken, and that we have received the council's advice, and assurance of a friendly co-operation of names dear to science and to our country.

As the object of the expedition is strictly national, we entertain the expectation that there are some daring spirits in our Army and Navy, who are tired of "inglorious ease," and who would, with leave of absence, enter with delight on this new path of fame.

While we feel a diffidence in our abilities to conduct the part that may be allotted to us, we are inspired with the utmost confidence in the skill, enterprise and perseverance of our seamen; with them we hope to bear our national colors to the unexplored regions of the South; unless, indeed, it should be found that there is a limit beyond which human enterprise cannot extend—a line that must forever mark the "ultima Thula" of human knowledge.

J. N. REYNOLDS.
Washington City, August 15, 1826.

A Year's business.—Thirty-one thousand, eight hundred and twelve barrels of flour, were manufactured at Mr. H. Ely's mills, in this village, during the twelve months ending on the 9th inst. Mr. E. at our request, has obligingly furnished us with this statement, and we publish it for the information of those numerous visitors to our extensive and flourishing establishments. We presume that the quantity of flour made at the several mills in the village, the last year, is not less than 150,000 barrels.—Rochester Telegraph.

The Painesville Telegraph states that the furnace in that neighbourhood, will turn out at least 100 tons of iron annually; and as several more are in contemplation, it may be calculated that in another year double the amount will be shipped for market. An estimate of its average value, may be safely laid at 35 to 40 dollars per ton, which will yield annually 70 or 80 000 dollars, besides large quantities of casting and hollow ware. These facts offer great inducements to emigrants.—Buffalo Journal.

The occurrence of murder increases to an alarming extent. Mrs. Fort, the wife of Ricks Fort, of Halifax County, North Carolina, was recently shot dead in his own house, by some prowling assassin. Mr. Fort and two of his children were in the porch; his wife came in, passed through the house with a candle in her hand, went into the back room on the left side, had taken some clothes out of a trunk, and, just as she had risen, a gun was discharged through the window, and she fell and expired instantly. It is thought the person who did it mistook the object. It was in the room in which Mr. Fort generally slept; his life had been threatened; he was apprehensive of danger, and was so prudent as not to carry a light into the room when he went to bed. That night was the first time a light had been carried in. Suspicion attaches to two persons, but it is impossible to find out at present who did it.

GREAT INDIAN WALK.

Some interesting reminiscences of the early history of Pennsylvania, has lately been published in the interior of that state. It is related that Thomas Penn, who came over to make a settlement in Pennsylvania in 1732, contracted with Teedyuscung, and some oth-

ers whom the Indians said had a right to sell for a certain sum, the Indian title to all the land to be taken off by a parallel of latitude from any point, as far as the best of three men could walk in a day, between sunrise and sunset, from a certain chestnut tree at, or near Bristol, in a north west direction. Great care was taken to select the most capable for such a walk. The choice fell on James Yates, a native of Bucks, a tall, slim man, of much agility and speed of foot. Second, Solomon Jennings, a yankee, a remarkable stout and strong man. Third, Edward Marshall, a native of Bucks, a noted hunter, chain carrier, &c. a large, heavy set, and strong boned man. The day was appointed, and the champions notified. The people collected at what they thought the first twenty miles on Durham road to see them pass. First came Yates, stepping as light as a feather, accompanied by Thomas Penn and attendants, on horse back. After him, but out of sight, came Jennings, with a strong, steady step; and not far behind, Edward Marshall, apparently careless, swinging a hat-belt in his hand, and eating a biscuit—bets ran in favour of Yates.

Marshall took biscuits to support his stomach, and carried a hatchet to swing in his hands alternately, that the action in his arms should balance that in his legs—as he was fully determined to beat the others, or die in the attempt. He said he first saw Jennings in descending Durham Creek, and gained on him. There he saw Yates setting on a log very tired—presently he fell off and gave up the walk. Marshall kept on, and before he reached the Lehigh, overtook and passed Jennings—waded the river at Bethlehem, hurried on faster by where Nazareth stands, to the Wind Gap. That was as far as the path had been marked for them to walk on, and there was waiting the collection of people to see if any of the three could reach it by sun set. He only halted for the Surveyor to give him a pocket compass, and started again. Three Indian runners were sent after him to see if he walked it fair, and how far he went. He then passed to the right of the Pocono mountain, the Indians finding it difficult to keep him in sight, till he reached Still Water—and he would have gone a few miles further but for the water. There he marked a tree, witnessed between sun and sun, not being on a straight line, and about thirty miles of it through the woods, was estimated to be from 119 to 120 miles. He thus won the great prize, which was five pounds in money, and five hundred acres of land any where in the purchase.

It is added that James Yates, who led the way for the first thirty miles, or more, was quite blind when taken out of Durham Creek, and lived but three days afterwards. Solomon Jennings did not hold out but a few years. Edward Marshall lived and died on Marshall's island, opposite Tinicum township, in the Delaware, aged about ninety years. He was a great hunter, and fortunately made a more productive walk than he did for Thomas Penn, for he found a rich silver mine, that rendered him and his family connections affluent, yet he carried the secret, where it was, out of the world with him.

Murder of an American Consul.—A letter has been received in New-York, dated Bogota, July 19, giving the particulars of the robbery and murder of Mr. Fudger, the American consul for the port of Santa Martha. The Government were using means to discover the murderers, and bring them to justice.

COMMENCEMENT AT YALE COLLEGE.

The annual commencement in Yale College will take place on Wednesday, Sept. 13th. The exercises will commence at 9 o'clock in the morning, and at 3 o'clock in the afternoon. The Concion and Clerum will be given in the evening at 7 o'clock in the College Chapel by Rev. Isaac Lewis of Greenwich.

On the day preceding, the Phi Beta Kappa Society will meet at the State House at 10 o'clock A. M. At 11 o'clock the Society will proceed to the Centre Church to hear an Oration by James A. Hillhouse, Esq. and a Poem by James G. Brooks, Esq. of New-York. The Public Speakers for premiums, will commence at 3 o'clock P. M. At 7 o'clock in the evening, a Sermon will be delivered before the Education Society at the North Church, by the Rev. Samuel H. Cox of New-York.—Conn. Journal.

COLUMBIAN COLLEGE.

The next session of this Institution will commence on the 13th inst.

In consequence of new arrangements, the expenses of a student in the College Department have been reduced at least 10 per cent, and 20 in the Classical School connected with the Institution.

Tuition in the Classical School, reduced to \$32 per annum.

Boarding and incidental charges, at their actual cost.

Mr. Bonfils, a gentleman of the first qualifications, will give instructions in the French, Spanish, and Italian Languages and Literature, at \$30, per annum.

College Hill, Sept. 1, 1826.

GEORGIA.—We learn from the Milledgeville Recorder of the 15th ult. that the Council of the Creek Indians was to meet the next day. It was understood that the agent had directions to distribute the money given by the new treaty as the compensation for the land among the hostile Indians alone, in consequence of which it is said the McIntosh party have come to the determination not to emigrate. And from an Augusta paper of the 18th we learn that the surveys of the line between Alabama and Georgia, and the canal route through the Cherokee country are going on without difficulty—Hicks has withdrawn his opposition. The surveys of the old treaty will no doubt be effected with the same ease.

FRESHET.

The Northampton Gazette states that much damage has been done by the late excessive rains in that vicinity, the following is the account.

The rise of the streams, noticed in our last, was very extensive, and a great deal of property was destroyed. In this town several dams and mills were injured, and some bridges were carried away. In Westhampton the greater part of the bridges were destroyed: Captain Hale's saw-mill was removed from its foundation, and a quantity of Lumber swept away.

In Southampton eight bridges on the Manhan were carried off, and several on other streams. One man lost 14 sheep. In Norwich a bridge across a branch of the Westfield river, which is maintained at the joint expense of the town and county, was considerably injured. In Chesterfield and Worthington, several bridges were carried off. In Chester, on the middle branch of the Westfield river, Mr. Stephens' grist and saw-mill were swept away, an oil mill also nearly ruined. A three story Cotton Factory, on the same stream, owned by Messrs. Whitmans, was carried off. This large building floated from its foundation, entire, and borne along by the wide spread raging torrent, presented a sublime spectacle.—It was soon dashed to pieces. The roads were much cut up in all the above mentioned towns, and the crops of grass, &c. on the low meadows, were destroyed. Many farms have been damaged.

The Westfield paper gives the following account of the freshet in that town and vicinity.

The low grounds and meadows in Westfield were soon overflowed—much damage will accrue to the corn and potatoes, and also to the second crop of grass. Most of our bridges have been rendered impassable—the one near Mr. Horton's mill, is almost entirely destroyed—two lengths of the great river bridge are carried away—the county bridge, so called, is considerably injured—the bridge near Mr. Pease's mill, was moved from its foundation, and is impassable, besides many of the bridges on our smaller streams being more or less injured. Our roads are much cut to pieces, many places will require considerable repairing before they become passable. The Powder mill a few miles west of this village, was swept away. We have heard that every bridge in Russell and Blandford was swept off; and every powder mill and other mills in Southwick, and a grist mill. We have been told also, that the great culvert on the Farmington Canal, in Granby, was entirely carried away. This was erected at quite a considerable expense.

The Keene papers state that the effects of the rain have been melancholy South and East of that place. The Brattleborough paper says the freshet was attended with serious injury in Chesterfield, Hinsdale, &c. We have heard that great damage was done to the crops in Deerfield; some have estimated the loss at \$10,000. Mills, bridges, &c. on Miller's river, were injured, and some loss was felt at the Upper Mills in Hadley.

The Connecticut rose 12 feet in a few hours and occasioned some delay to the workmen who were rebuilding Northampton bridge, and some damage to Capt. Damons.

We have heard of no lives being lost, excepting that of Mr. Sheldon Clapp, of Norwich, who was drowned in Westhampton near the saw mill owned by Mr. Enoch Lyman and others. He and Mr. L. were attempting to hoist the waste gate, when a portion of the dam, including that on which they stood, was carried away, and they were precipitated into the stream. Mr. L. fortunately reached the shore, but Mr. Clapp was carried down by the current and drowned. He has left a wife and three children.

CONGRESS OF PANAMA.

A Cartagena Gazette of the 23d of July, announces the installation of the American Congress, at Panama, on the 22d June, and gives an address of Don Miguel Lorenzo De Vidaurre, Plenipotentiary from Peru, to the Plenipotentiaries of the other States, which contains many judicious reflections as to the subjects which ought to occupy the deliberations of the Congress—in none of which, says the National Journal, do we perceive the slightest cause to regret that our country has decided to take a part in those deliberations—and takes an interesting view of the future prospects and destinies of the Infant States.

Intelligence has been received at Washington of the death of the Hon. Richard Anderson, Minister of the United States to the Republic of Colombia. He died at Cartagena, on the 24th of July, on his way to Panama, as one of the Commissioners to the great American Congress.

By a gentleman who left St. Thomas on the 3d of August, we learn that a discovery had been made of a plot, formed to set fire to the town, and take possession of its wealth, and the rendezvous where the parties were in the habit of holding their meetings was attacked on the night of the 1st inst. and sixteen persons, (mulattos) all that were then present, seized and imprisoned.—Balt. American.

PERU.—A letter from Lima, dated 18th of April, published in the Baltimore Morning Chronicle, in giving an account of Peruvian politics, states that various misunderstandings had taken place between Bolivar and the Congress. Several of the propositions of Bolivar and his ministers were negatived by a majority of the Congress: the General, it is said, became disgusted, and gave orders to the Colombians to prepare for returning home, but afterwards, on the application of a deputation from the Congress, consented to remain; and at the date of the letter, greater harmony prevailed. It seems that the general had considered the opposition in Congress to his propositions, as factious, and the Congress in turn had regarded his measures and conduct as capricious.—Statesman.

We have received by the Lucy Ann, Vera Cruz papers to the 26th July, inclusive. Com. Porter arrived in that city, on the 23d, to assume the command of the Mexican Navy. *Id.*

SMYRNA, June 22, (by way of Corfu.)—All the ships that come from the Dardanelles, bring the news that thousands of corpses are floating on the side of Marmora, that have been thrown into the water, in consequence of the tumults at Constantinople. We are very uneasy for the future. The Pacha has given public notice that the capital is tranquil.

Dr. Sharpe of Frankfort, Ky. contradicts the allegations that have been made against the character of his brother. Col. Sharpe, deceased, and promises to vindicate his reputation more in detail, hereafter. He also contradicts the account of the shooting of Capt. Lowe, lately received.

The late election in Kentucky has resulted in the success of the anti-relief, or old court party.

JOHN RANDOLPH.—Captain Baldwin, commander of the ship in which Mr. Randolph

sailed to England, has published in the Philadelphia papers a reply to the charges against him in Mr. Randolph's letter. Captain B. states that during the whole voyage Mr. Randolph manifested a querulous disposition, and that his conversation was profane, vulgar and even obscene. "Indeed, as regards the latter," says Captain B., "such was his language, that the two gentlemen passengers who had their families with them, actually desired me to have a separate table for the ladies in their own cabin, and I was obliged to assure them that if he did not mend his manners he should have another apartment and table for his own private use."—It was Mr. R's custom to go upon deck, late at night, and there interfere with the discipline of the ship, by diverting the attention of officers, helmsman and watch; and on one occasion when Captain B. politely requested him not to do so, Mr. R. treated him in the most vulgar manner, and afterwards said in the ladies' cabin, that but for the presence of the officer and helmsman, "he would have ripped the captain up." Mr. R's general conduct was such that the captain was compelled, for the safety of all on board, to make such arrangements as would prevent him from committing violence, should he attempt it. Captain B. attributes his conduct either to alienation of mind or the influence of drink.

SCYLLA AND CHARYBDIS.—An American Naval officer in the Mediterranean, writing to a friend says:—"In entering the harbor of Messina, we passed through the ancient and much celebrated Charybdis; but I believe all who had never seen it before felt much disappointed, as it did not whirl or flow with as much force as the tide round the wharves of Philadelphia. The celebrated Scylla is also in sight, but is, I believe, as tame as its celebrated neighbour on this side of the strait."

The Philadelphia Gazette remarks:—"As it thus appears that the whirlpool is fairly worn out, we hope our Fourth of July orators, will suffer the metaphor to perish,—or, to use a phrase more acceptable to them, 'will send it to the tomb of the Capulets,' if that famous depository of all mortality be not filled already to overflowing."

CURE FOR WENS.—The following extraordinary fact has lately come to our knowledge, a planter in the vicinity of Raleigh, North Carolina, had been for some years afflicted with a wen on his neck, which grew so large as to be very inconvenient and distressing. After trying a number of remedies, he was advised by one of his neighbours to wash it two or three times a day with strong salt water, (water in which salt had been dissolved.) He did so, and to his great relief and comfort the wen gradually decreased in size, and finally disappeared! Let those who are similarly afflicted, "go and do likewise."—Raleigh Register.

HARTFORD Circulating Library.

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HAVING purchased the well selected LIBRARY, recently owned by Mr. D. RUSSELL, consisting of 1200 volumes, and made a large addition to the same, have opened a subscription paper at their Book Store, for the reception of the names of those persons, who are desirous to become its patrons.

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Some of the most valuable **ENGLISH PERIODICALS**, will be received by every arrival.

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Sept. 3. tf33

New Establishment.

The Subscriber offers for Sale, at his

SHOE STORE,

(IN CENTRAL ROW, DIRECTLY SOUTH OF THE STATE-HOUSE, UNDER THE U. S. BRANCH BANK.)

A general assortment of **LADIES', GENTLEMEN'S, MISSES', BOYS', and CHILDREN'S**

Boots and Shoes,

as can be found elsewhere.

Ladies and Gentlemen are respectfully invited to call and see for themselves. Every favor will be gratefully received, and the greatest endeavours will be made to accommodate customers.

ROBERT ROBINSON.

Hartford, Sept. 3, 1826. tf33

NOTICE.

A Court of Probate holden at Hartford, within and for the district of Hartford, Sept. 3, 1826.

Present, JOHN RUSS, Esq. Judge, upon the petition of EBENEZER WEBSTER, of the town of Pomfret, in the county of Chautauque, and State of New-York, shewing to this Court that he is the father and natural guardian of AMELIA WEBSTER, ESTHER WEBSTER, PHIDELIA WEBSTER, and BENJAMIN WEBSTER, all Minors, and belonging to the said town of Pomfret, and county of Chautauque.

That said Minors are the owners of real estate situated in the town of Manchester, in the state of Connecticut, within the Probate District of Hartford—viz. Said Minors own respectively one undivided eighth part of a certain piece of land, lying in said Manchester, containing about sixteen acres and three quarters, owned in common with four other children of ROXY WEBSTER, late of said Pomfret, in the State of New-York, deceased, who are of age. Said estate was distributed to the heirs of said Roxy Webster, deceased, in the distribution of the estate of SAMUEL BENJAMIN, late of said Manchester, deceased.—Representing to this Court, that it would be for the interest of said Minors, to have said property sold, and the avails thereof loaned for the benefit of said Minors, on such security as the statute requires.—Praying this court for liberty to sell for the purpose aforesaid.

The foregoing petition is ordered continued to the 20th day of November next: Then to be heard at the Probate Office in said District, at 11 o'clock, A. M. Ordered also that the same be published in one of the news papers in this city, three weeks successively, at least six weeks before the day appointed for the hearing thereof.

Certified from Record, **CHARLES BULL, Clerk.**
Sept. 3, 1826. 3w33

POETRY.

From the Connecticut Courant.
THE OLD MAN.

Why gaze ye on my hoary hair,
Ye children young and gay?
Your locks, beneath the blast of care,
Will bleach as white as they.

I had a mother once, like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faltering tongue.

She, when the nightly couch was spread,
Would bow my infant knee,
And place her hand upon my head,
And kneeling, pray for me.

But then, there came a fearful day,—
I sought my mother's bed,
Till harsh hands bore me thence away,
And told me she was dead.

I pluck'd a fair white Rose, and stole
To lay it by her side,
And thought strange sleep enchain'd her
soul,
For no fond voice replied.

That eve, I knelt me down in woe
And said a lonely prayer,
Yet, still my temples seem'd to glow
As if that hand were there.

Years fled—and left me childhood's joy,
Gay sports and pastimes dear,
I rose a wild and wayward boy
Who scorn'd the curb of fear.

Fierce passions shook me like a reed,
Yet, ere at night I slept,
That soft hand made my bosom bleed,
And down I fell and wept.

Youth came—the props of Virtue reel'd!—
But oft at day's decline,
A marble touch my brow congeal'd—
Blest Mother!—was it thine?

In foreign lands I travelled wide,
My pulse was bounding high,
Vice spread her meshes at my side,
And pleasure lur'd my eye;

Yet, still that hand, so soft and cold,
Maintain'd its mystic sway,
As when amid my curls of gold,
With gentle force it lay.

And with it breath'd a voice of care
As from the lowly sod,
"My son—my only one—beware!
Nor sin against thy God."

Ye think, perchance, that age hath stole,
My kindly warmth away,
And dimm'd the tablet of my soul;—
Yet when with lordly sway,

This brow the plumed helm display'd
That guides the warrior throng;
Or beauty's thrilling fingers stray'd
These manly locks among,

That hallow'd touch was ne'er forgot!—
And now, though Time has set
His frosty seal upon my lot,
These temples feel it yet.

And if I'er in heaven appear,
A mother's holy prayer,
A mother's hand, and gentle tear,—
That pointed to a Saviour dear,
Have led the wanderer there.

FROM THE CONNECTICUT OBSERVER.

The Congregational Missionary Society of Connecticut.—The Trustees of this Society publish an annual Narrative of the labours performed under their direction; but as we have reason to think that the system adopted by the Trustees and their Missionaries is not generally understood, we propose in this article to take a brief view of it.

There are now in the employment of this Society, twenty Missionaries, if we mistake not. Of this number, two are commissioned to labour in Indiana—one in Illinois and Missouri—one in Kentucky and Missouri—and one in the Northern Counties of Pennsylvania. Two of these five, and we believe three, have a fixed charge, by which they are supported, a part of the time—and employ the remainder as Missionaries, at the expense of the Missionary Society of Connecticut. It has long been the policy of the Society to employ those only as Missionaries whose object was to obtain a permanent settlement, and in the course of their operations, they have happily succeeded in giving Pastors to many destitute churches at the West. These five missionaries, though itinerating while in the service of the Society, labour usually as circumstances require, in particular circuits. Where the population is not dense enough for forming a society, as is the case to a great extent in Missouri, Indiana, and Illinois, the people must be left entirely destitute, or the Missionaries must itinerate. As they go over the same field, frequently, they are able to keep in operation the system of Sabbath School Instruction, and thus accomplish much good, in addition to that which may be expected to result from their preaching. We would not compare this circuit system with that of a fixed ministry, where it is possible to secure the latter—but regard it as the best substitute for the labours of a stated Pastor. It is the day star—the harbinger of a brighter light. It prepares the way for permanent religious institutions. Churches, which can support, or which will ask for Pastors, do not grow up without cultivation, like the trees of a forest—or with that cultivation which will be bestowed by the advocates of error, if the ground is entirely neglected by the friends of truth.

Fifteen of the twenty missionaries in the service of the Society, are stationed on the Connecticut Western Reserve in

Ohio. These, with perhaps one or two exceptions, have obtained a pastoral charge—and are employed as missionaries only a portion of their time. As the efforts of the Society are now directed chiefly to this region, we will state the system of their operations, here, more minutely.

The missionaries on the Reserve from the Missionary Society of Connecticut, at the suggestion of the Trustees, have formed themselves into a General Board, for the purpose of reducing to system, directing and superintending the labours of missionaries now employed, or hereafter to be employed, there, by this Society. The Reserve has been divided into three districts—the body of missionaries in each district, having the power of superintending the labours of their own members—subject to the directions of the General Board. The first district comprehends the Counties of Trumbull, Ashland, and Geauga, containing 85 townships, of which 26 are at present considered as supplied. Six missionaries are assigned to this district. The second district consists of the Counties of Portage, Cuyahoga, and Medina, containing 75 townships—20 of which are supplied, at present. This district comprises six missionaries. The counties of Loraine and Huron, containing 47 townships, 10 of which are now supplied, are the third district, to which are allotted three missionaries.

On this system, the several districts have assigned stations to each of their missionaries—and the resolution has been adopted, that each located missionary shall receive, at least, one fourth of the compensation for his services from the places in which he shall labour. In some cases, more than one fourth will be now received, and an increase may be expected in all. This measure, while it lessens, materially, the expenses of the Society, will accustom the churches to pay for the support of the Gospel—give more value to what they bear—and will undoubtedly prepare the way in many instances, for a fixed pastor.

Each missionary, while as usual, he reports to the Missionary Society of Connecticut, is to report annually to the district Board to which he belongs—and each district Board, also, to report to the General Board. This latter, is required, to report from time to time, to the Trustees of the Missionary Society of Connecticut.

In the last narrative it is stated, on the authority of one who has been on the Reserve 15 years, that in this region are about 90 churches, containing 3000 members—and more than thirty ministers, the greater part of whom were sent as missionaries by the Society in Connecticut. The new system, we doubt not, will present a result yet more pleasing. It seems to us, adapted to the circumstances of those among whom it is established. No system of missionary operations, more than any form of government can be good, except in reference to circumstances—and these, it is unnecessary to say, in a country like ours, are exceedingly diversified.

THE UNKNOWN GOD

Revealing himself to a poor Pagan.

Pammanahit, an Indian of the first eminence in Martha's Vineyard, and his wife, buried their first five children successively, within ten days after the birth of each, notwithstanding all the efforts of powaws, and the use of medicines for their preservation. In the year 1638, which was before the English settled there, a sixth child was born. The mother, agitated with fear lest this child also should die, and utterly despairing of help from the means she had formerly tried, took the babe in her arms, and walked out into the field, that there she might freely vent her sorrows and her tears.—While she was there, musing on the insufficiency of all human help, she felt it powerfully suggested to her mind, that there is one Almighty God who is to be prayed to; that this God hath created all the things that we see: and, that the God who had given being to herself and to all other people, and who had given this child to her, was easily able to continue its life.

Upon this, the Poor Pagan resolved that she would cry to this God for that mercy, which she accordingly did. The issue was that her child lived; and her faith, such as it was, in Him, who thus answered her prayer, was wonderfully strengthened. The consideration of which caused her to dedicate this child to the service of that God, who had preserved his life.

Soon after this the English came to settle in the island; and the Indians who had been present at some of their devotions reported, that the man who spoke among them frequently looked upwards. The woman hearing this, concluded that their assemblies were for prayers, and that their prayers were to that very God whom she had addressed for the life of her child. In this opinion she was soon confirmed, when Mr. Mayhew preached the gospel there to the Indians; which gospel she cheerfully, readily, and cordially embraced. And in the confession she made at her admission into the church, she related that preparation for the

knowledge of Christ, with which God had so wonderfully favoured her. But that which enhances this wonderful mercy is, that this very child has proved an eminent preacher of Christ among the Indians.—He is living at this time, says our author, 1696, a very religious Christian and a laborious minister; he is pastor of an Indian church, composed of some scores of regenerate souls, and has taken pains to extend the gospel to other Indians on the main land, with great success. His name is Japhet.

Who can tell how often the good Spirit may impress the mind of an heathen?—Who can tell how many Otaheites, Indians, and Africans, may now be under similar impressions, 'a people prepared for the Lord,' to whom a missionary may address the words of St. Paul; 'Whom therefore, ye ignorantly worship, Him declare I unto you!'

The man who labours to please his neighbour for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things if this spirit prevailed! If Dissenters were like Henry, and Watts, and Doddridge; and churchmen like Leighton! The man who comes prominently forward in any way may expect to be found fault with: one will call him harsh, and another a trimmer. A hard man may be revered, but men will like him best at a distance: Christ might have driven Thomas from his presence for his unreasonable incredulity—but not so! It is as though he had said, 'I will come down to thy weakness: if thou canst not believe without thrusting thy hand into my side, then thrust in thy hand.' Even a feeble, but kind and tender man, will effect more than a genius, who is rough or artificial. There is danger, doubtless, of humouring others, and against this we must be on our guard. It is a kind and accommodating spirit at which we must aim. When the two goats met together on the bridge which was too narrow to allow them either to pass each other, or to return, the goat, which lay down that the other might walk over him, was a finer gentleman than Lord Chesterfield.

MASSACHUSETTS EPISCOPAL MISSIONARY SOCIETY.

Speech of Rev. Mr. Cutler of Quincy, on offering the following resolution.

Resolved, That the efforts of individuals in the cause of missions has a favourable influence upon personal religious character.

Mr. Cutler thus addressed the President:—

"Charity, Sir, begins at home:" but in order that it may thrive, it must look abroad. The Christian's heaven is not a selfish and solitary place: his path through this world is not selfish and solitary: and his soul should not be selfish and solitary. In heaven there is a "glorious company of apostles;" "a goodly fellowship of prophets;" "a noble army of martyrs;" on earth, there is "a blessed company of faithful people."

We are too apt to forget that in religion there are social duties as well as private. Too many appear to look upon this world as gone to wreck, and to consider their only business to swim for their lives. Too many appear to think if they can keep their own heads above water, it is all that they can do. I admit that while their worldly hopes and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith, that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has sat their "feet upon a rock" and "ordered their goings," then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh, to turn their back upon these perishing souls; not throwing them a rope, not grasping those within the reach of their arm: but replying to every cry of the perishing, "Charity begins at home." "How dwelleth the love of God in them!!!" It is true this is a lost and ruined world: that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbour: and if my feet are on a rock, and his are treading in the "deep waters," it is harder for him than it is for me. The command of the Saviour is, "when thou art converted, strengthen thy brethren." Luke, xxii. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects. God never put a spark of that celestial flame into the breast that it might ever remain a spark. He intends that it shall have air; that, that spark shall by and by glow into a flame; that it shall refine and purify its residence, and not only so, but assist in refining and purifying the world. It must have air: it must have objects or it will die.

"Zeal is that pure and heavenly flame
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame: which moulders away and consumes the log of wood, without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven: it is any

thing but that which drove Paul through perils by land and by sea; it is any thing but that which furnished recruits to the noble army of martyrs above! It is any thing but "that charity which seeketh not her own."

I surely need not remind you, Sir, of that old, but not threadbare, for it is a golden saying, "the more religion we send abroad, the more we have at home." Facts are better than the most polished chain of reasoning. One Christian devoted to missionary exertions is a better argument in favour of this connexion, than a mathematical demonstration. Look then, Sir, at the men and women whose hearts and hands are now engaged in this sacred enterprise? Are they to be numbered among the sluggards in our spiritual vineyard? Are they formalists! have they neglected their own souls! are they living in the enjoyment of the world! and employing little time in religion: but that little in missionary exertions! Whose diaries, after their death, have disclosed such a holy walk with God: such purity of heart: such love of men: as those of missionaries! Think of Marytn, Buchanan and Brainard!

I would not say to the Christian, "come out of the world!" "The world is the field;" there your charity should grow: the wants and distresses and sins of men afford a rich soil; there benevolence can take root downwards: and the very richness which that soil imparts to the root, shall rise to the branches and drop down in fruit.

Where do you send your young men whose hearts are tender, and who are inquiring after God? Where, Mr. President, did you send the speaker, some 8 or 10 years since? to your Sunday School. And why Sir; because the way to be saved yourself is to try to save others; and let me ask you to solve this problem. In that great enterprise of benevolence, which have improved the most, the scholars or the teachers? I might ask with almost apocalyptic solemnity, "what are these arrayed in white robes; from whence this long train of youths and virgins who have come up before the throne of grace?" These are they, replies experience, which have washed their robes and made them white, not only in the blood, but in the work of the Lamb;—they entered early upon his work of faith and honour, and labour of grace and of love!

Am I not justified then in saying there is a connection between missionary efforts and personal piety? Does not the nature of salvation discover it? Does not the genius of our religion form it; and facts prove it? If so, then this society is right in setting forth missionary exertion as an important means of grace.

From the Christian Watchman.

The Baptist Mission to India originated in the conversation of Mr. William Carey, when he was about twenty-five years of age, with a friend at Birmingham, Eng. in 1787. Commiserating the state of the heathen, he urged the importance and the practicability of sending them the gospel. His generous friend, who is yet living, was surprised at the general information which Mr. Carey had acquired, and delighted with the ardor and pious zeal which he displayed on the subject. His friend urged him to prepare his thoughts for publication, accompanying his request with the liberal offer of ten pounds sterling towards defraying the incidental expenses. Mr. Carey was then pastor of a church at Moulton, near Northampton, where his fervid labours had greatly increased his congregation. On his return from Birmingham, he met his three friends, Fuller, Sutcliffe, and Ryland, all of congenial Christian feeling, and related to them the conversation with his Birmingham friend. Soon after, he sent his "Inquiry" to the press, the object of which was speedily urged by sermons from Sutcliffe and Fuller, at Clipstone, in April, 1791, and the Circular Letter of the Northamptonshire Association on Godly Zeal. This last was by Dr. Ryland. The united influence of the whole issued, in the formation of the Society at Kettering, then the residence of Fuller, October 2, 1792. It is delightful to trace the small beginnings and apparently feeble instruments, by which the all-sufficient Jehovah is pleased to accomplish his designs of grace to a ruined world. The hope that we may be but one link, in a chain of events so auspicious and glorious; should encourage us to wait on him, with cheerful promptitude, in the performance of every duty within our sphere of operation.

Rev. Eustace Carey.—It must give pleasure to our friends, who recollect the visit of this godly man to our city and vicinity more than a year since, to learn that his health, though delicate, did not prevent his preaching before the London Baptist Missionary Society, June 20.—*lb.*

Rev. Dr. Marshman, of Serampore, India, arrived at Brighton, England, on the 17th of June, and at London, on the day of the meeting of the Baptist Missionary Society. His presence with his brethren of this Society was peculiarly gratifying. Friday, June 23, he preached at Albion

Chapel, Moorfields, from 1 Chron. xv. 2.—*lb.*

Revivals.—The revival in Wethersfield continues to be interesting. An unusual degree of seriousness prevails in this city—in East-Hartford—in Farmington—in Wintonbury—and we have also been told, in Southington. In some of these places, we should be justified in saying, there is a revival.—At a proper time, we hope to give particulars.—*Oba.*

Revival in Williamstown.—The whole number added to the church, as the fruits of this revival are about 120 including several members of the college. The number of students in the college, who have given evidence of a change during this revival, is between 30 and 40. The college contains about double the number of students it had in 1815.—*lb.*

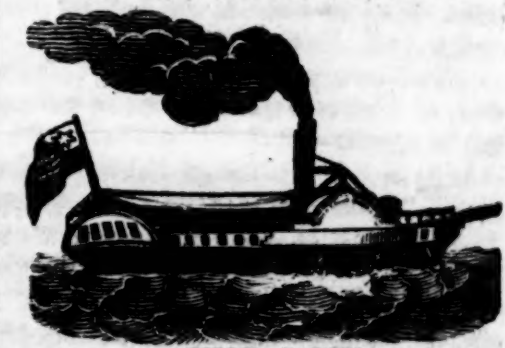
Revival in Pennsylvania.—Rev. Ebenezer Kingsbury, in a letter to the Secretary of the Trustees of the Missionary Society of Connecticut, dated August 18, 1826, says, "The Lord is doing great things for us in this region, whereof we are glad. Bridgewater, New-Milford and—have shared largely in the outpouring of the Holy Spirit. Christians appear to be awake in this town—and sinners tremble."—*lb.*

Commencements.—The annual commencement of Hamilton College took place on the 25th ult. The degree of A. B. was conferred on 27 young gentlemen. It is in contemplation to attach a Professorship of Divinity to this Institution.

The annual commencement of Middlebury College was held on the 26th ult. Thirty-one students entered the Freshman Class. Thirty-two young gentlemen received the degree of A. B. and six, the degree of A. M. No accessions were made to the Doctors of Divinity or of Laws.

The annual commencement of Middlebury College was held on the 16th ult. Nineteen young gentlemen, Alumni of the College were admitted to the degree of A. M. Medical degrees were conferred on thirty-five young gentlemen, of the Vermont Academy of Medicine at Castleton.—*lb.*

MACDONOUGH.



THE NEW

ELEGANT STEAM BOAT

MACDONOUGH.

Was built expressly for the Hartford Steam Boat Company, under the superintendence of a gentleman of science and practical knowledge.

She is 273 tons burthen, 132 feet on deck and 26 feet beam, with a freight room of fifty tons, under deck; is built of the best materials and copper fastened, and is in every respect, a substantial, well built and superior boat, furnished in a genteel style, and has elegant accommodations. She has 76 berths for passengers, a strong and powerful engine, on the low pressure principle; with two extra safety valves, exclusively under the control of the commander of the boat, which without any attention, let off the steam, even when at a perfectly safe degree of pressure.

The MACDONOUGH will be commanded by Capt. WILLIAM BEEBE, who has had much experience as a commander of a packet ship. Great care has been taken, to render her not only safe, but comfortable, pleasant and convenient for passengers.

The MACDONOUGH will leave New York, Mondays and Thursdays at 4 o'clock P. M. and Hartford, Wednesdays and Saturdays at 11 o'clock A. M. each week, and will receive and land passengers at the usual landing places on the river.

Freight will be taken at the usual rates. All baggage at the risk of the owners. Stages will be in readiness on the arrival of the boat at Hartford, for the conveyance of passengers to Boston, Vermont, and New-Hampshire.

CHAPIN & NORTHAM, Agents.
Hartford, May 1826.

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INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
ISAAC PERKINS, Secretary.

TO FAMILIES AND PHYSICIANS.

Families can be accommodated at ALL TIMES with Genuine DRUGS, MEDICINES, WINES & LIQUORS.

And PHYSICIANS may depend upon their Prescriptions being prepared in the best manner, and that every article used in compounding, is selected of the best quality, by

E. W. BULL,

Sign of "THE GOOD SAMARITAN" May 1. 1826